2:Scott G-5 (1870's-1909)1910 AP1 Burma
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792 561 promise from the Buddha that ever after none should put on the celibate robe without his parents' consent. The candidate must also give proof of a sufficient knowledge of the Pareit-gyi, the Padiseit, the three Bitaghats, and the like. When it is understood that he has given satisfaction in these subjects, his friends provide for him the complete equipment of a mendicant, the sacred eight utensils which a pyin-sin cannot do without. These are:—

[292] 1. The dugôt, a piece of yellow cloth of rectangular shape, folded many times and worn over the left shoulder, with the ends hanging down behind and before.

2. The kowut, a piece of cloth worn round the loins and reaching to the ankles.

3. The thinbaing, a square-shaped cloth, yellow like the others, thrown cloak-fashion over the chest and shoulders, and coming down as far as the knees.

[293] 4. The thabeit, or begging-pot, worn suspended round the neck by a cord. It is shaped like a large circular soup-tureen with a rounded bottom, and has no lid. This must be carried round every morning to receive the alms of the pious.

5. The kaban, a leathern girdle used for binding on the kowut.

6. The pèkot, a short-handled axe used for splitting firewood and the like.

7. An at, or needle.

8. A yesit, a strainer, or water dipper, an apparatus for filtering the water which he drinks, so that he may not, even unwittingly, take animal life.

To these pareik-kaya shit-ba, these sacred eight utensils, is usually added an awana or yap, a lotus-leaf-shaped fan, made from a single palm frond, with an edging of bamboo or light wood, and furnished with a handle fashioned like the letter S. The leaf used is that of the Talapat palm, hence the name of Talapoins given to the members of the brotherhood by the early Portuguese adventurers in Burma. Every mendicant must have this fan with him when he goes to an assemblage where there are likely to be women present, in order that he may be thus able to shut himself off from any temptation to carnal thoughts. The sight of half a

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792 [293] dozen or more solemn-visaged monks sitting on their mats and coyly hiding their faces behind these big fans is apt to raise a smile on the face of a foreigner. But there is no doubt that the regulation is well advised. Women are disturbers of tranquil meditation.

792 346 561 When these necessaries have been provided, the candidate proceeds to the appointed building. This is always a thein, a consecrated hall, built of teak, with open sides and the sacred three, five, or seven overlapping and diminishing roofs, not unlike the Albert Memorial in appearance, but much larger at the base. Here the examining body is assembled to the number of ten or twelve, ordinarily, but a minimum of four will suffice if the ceremony is conducted in the jungle. The senior is appointed upyitsi, or president, and a secretary is nominated, whose duty it is to bring forward the candidate and to read the Kammawāsā, the ritual of ordination. This is the most gorgeously ornamented of all the Burmese books. It is written, not in the ordinary round character, but in square letters painted on with a thick black resinous gum, and requires a special education to read it. The leaves are formed either of the ordinary palm-leaf, thickly covered with red lacquer, and profusely ornamented round the border and between the lines with gilded figures of nats and elaborate scroll-work, or in the case of the more sacred monasteries, of the discarded waistcloths of kings. None might wear these pasos after the Great King of Righteousness had tired of them, and many were therefore made use of for this purpose. Portions of them are taken, doubled over, and then covered with numerous coatings of wood-oil and a paste composed of this same thitsi, with finely sifted burnt rice-husks, sawdust, and rice-water, until at last they become firm as a piece of cardboard, but vastly more pliant. Then the sheets are emblazoned, and the text painted on, the whole being enclosed between richly ornamented teak boards. Few more splendid-looking manuscripts can be seen anywhere. Occasionally copies are found engrossed on thin sheets of ivory or copper, but those on the royal pasos, called Wuṭ-lè Kammawāsās, are most highly esteemed. The text is always read in à peculiar way, in a high-pitched, jerky recitative, which is not without a certain impressive effect.

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"pesca"one cost Rs. 12/8. He has none in Camp.

GAUNG BAUNG (head band):— This is a strip of brightly coloured silk about 4 feet long and 8 inches wide which is wrapped tightly about the head. Pastel colours are most common of which a bright pink colour is most frequently seen around Rangoon. It is tied so that the two ends project as "plumes" over the right ear. Now that the traditional Burmese long hair knotted high on the back of the head has given way to western style short hair cuts a light conical wicker basket is used as a base on which the GAUNG BAUNG is wrapped. This is mainly used by those who lack time to tie the cloth around the head. The basket retains the traditional cone-shaped form of the headgear. Pathee: Three silk GAUNG BAUNGS were used per year. These were bought in Rangoon at Rs. 1/12 to Rs. 2/4 each. He has none in camp. This head-dress is used mainly for dress and ceremonial occasions.

LET-KHWE-PU-SA (Hand held cloth) handkerchiefs:— These are the western cotton square, imported from United Kingdom, Japan or India. Pathee: one dozen were used per year, at a cost of Rs. 4/8. Camp: none.

AH-TWIN-KAB-BAUNG-HI, underwear pants:— These are loose cotton pants coming down to the knees and fastened at the upper end around the waist in the same manner as the LONGYI. They are worn by U Myaing only with silk LONGYIS. Pathee: he kept five on hand, using about 4 a year. They were made at home at a cost of Rs. 1/8 or Rs. 1/12 each. Camp: none, since the silk LONGYI is not used.

Head Towels: (same as towel) When a head wrapping is needed as protection against the heat or cold a cotton towel about 3 feet long and a foot and a half wide is wrapped around in a loose fashion. Pathee: two were used per year; bought in Pantanaw marked for Rs. 2/8 or Rs. 3/- per towel. Camp: none.

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SHAN IME AYEE Shan bags: — This is a shoulder bag commonly called "Shan bag" since the Shan area is a common source. They are made over most of Burma. The bag is a square pouch about a foot and a half on a side made by sewing the sides of a folded piece of printed, or woven cotton. The more ornate have geometric designs

293 435 482 of many colours. A thin strap about 4 inches wide is attached at the greatest width on both sides and serves to suspend the bag over the shoulder. U Myaing had two in Pathee, one lasting for 2 or 3 years. They were bought in Rangoon and Pantanaw at prices which are forgotten. Camp: Four were made at home from old pieces of cloth, and are in poor condition. They have been in use for 3 or 4 months, and are thought to be good for only a couple of months more. The larger number in camp is due to the need for hauling goods and food from the distant market in downtown Rangoon. The bags are used by the entire family.

293 435 PWE HTEE (shiny cotton umbrella) Umbrellas: — The black, cotton cloth, folding umbrella with wooden handle of western type is used. Pathee: one was owned and lasted 3 or 4 years. Bought at Pantanaw for Rs. 22/-. Camp: none, one is needed and desired.

MAR-AOK-HTOKE (bamboo hat) Topee: — These hats are made of strips of bamboo on the pattern of the British army's cork topee. The technique is similar to that used in making the conical hats of palm leaf and bamboo found commonly throughout Southeast Asia. Pathee: one was owned; it lasted for two years and was bought in Pathee for Rs. 10/-. Camp; none. U Myaing believes these are available only in the districts. However, they are seen for sale in the Rangoon bazaar also.

302 435 Razor: — Pathee: a Gillette brand safety razor and blades were used. 15 blades would last about a year. They were bought in Rangoon for 2 annas each. Camp: a THIN DON DAH (sharp knife) "big razor used for shaving children's heads" is used.

Haircut: — Pathee: a western style short haircut was secured twice a month for two annas per haircut from the local barber in Pathee. Camp: U Myaing now goes for slightly over a month between haircuts; they now cost 8 annas in the Rangoon barber shops. He desired his hair cut twice a month.

Cosmetics for the Hair: — The preparation used in Pathee was sticks of hard white substance scented with various perfumes. They are produced locally of European type. He had one stick per month, costing Rs. 1/4. Camp: none. This item is now "not desired at all".

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KIN GYI THI (Jacket button) Buttons: — Buttons come in matched sets of five for use in fastening the jackets. They are detachable, and range from ½ to ¾ inch in diameter for the most part.

A set of silver buttons were received by the eldest daughter as a present from a medical student, Miss Margaret Gaudoin, 6 months ago in camp. Ma Aye Myaing, her eldest daughter and Daw Aw Zar each had a set of crystal buttons costing in Pathmo Rs. 3/- or 4/- in Japanese currency during the Japanese regime. Daw Aw Zar's set cost 12 annas The children each had a set of green stone buttons costing Rs. 1/- in Pathmo. These items are still in use in camp.

Stone Slab for making Face Powder.

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KYAUK-PYIN: (Stone Slab): — These are circular stone slabs about 1 foot in diameter and ½ inches thick. Pathmo: three were used by the family. One was received as a present from a friend. One, with a diameter of ¼ inches was "100 years old" and handed down to Daw Aw Zar by her mother. The third was bought at Pantanaw for Rs. 4/-. All three were left behind in the move. Camp: one with a diameter of 6 inches was received as a present.

OH HSI (Coconut oil): — The oil of the coconut meat, a yellow, slightly viscous fluid with a characteristic odour is highly prized by the Burmese woman as a hair dressing. Pathmo: 20 ticals of oil, costing 8 annas, would be used per month. Camp: a small quantity is occasionally bought lasting 2 days at a time. It is purchased in the refugee camp for 2 annas.

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PATHEIN HYEE (Bassein town umbrella) parasol: — These are made of cloth with bamboo ribs and handle. The cloth is painted with flow and other designs in various bright colours. They are considered "elegant" and used primarily for social sauntering. The town of Bassein is famous as a place of manufacture for parasols. Pathmo: the children had two parasols, lasting 6 months. These were bought in Pantanaw for Rs. 3/- each. Camp: none.

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HYEE, umbrella: — Ma Aye Myaing reports that she had an umbrella in Pathmo, the black cloth European kind, for which she paid Rs. 7/- It lasted 8 or 9 months. One was bought in camp, second hand for Rs. 3/- 5 months ago. It is good for 2 months more.

304 562 178 The custom is dying out today; but, in the villages, the teen-age boy frequently, on the encouragement of their family submit to the tattooing of a small area on the thigh. These decorations seen when the longyis are wrapped high were regarded as essential and those without them were openly criticised.

[751] A second type of tattooing consisting of potent symbols were, as still are, placed on the inner arm, back, or high forehead as a means of magical protection against harm. Snake, knife, cudgel and bullet proof motifs are common. Young girls frequently have the inner arm tattooed with such a charm.

838 826 Homo-sexuals are known as MEIN MA SHA ("woman-half") and are recognised by their effeminate gestures, "pretty" locks and clothing. They frequently wear THANAKHA face powder, tie their longyis in a simple tucked-in fold, and wear jewelry like the women. They are rare in villages but have banded together into a society in Rangoon. They appear to be tolerated but are scorned.

It is believed that individuals known as MEIN/YEE-PON-LAIN-MEIN-PON-LAIN ("Female sex- 2 sexes") exist . These persons are supposed to be alternately a man for one month, and a woman for the following [715] month in a complete process of transformation. Both the MEIN MA SHA and these individuals result from illicit seduction activities in a previous existence - the MEIN MA SHA being the less sinful of the two

792 291 ●293 The PONGYI dress consist of orange cotton cloth - one garment being a longyi with a folled tie at the waist; the other a wide band draped as a robe. When begging the PONGYIS have a special arrangement of the robe which wraps the left arm and covers the neck region. The nuns wear a robe garment over a long sleeved KINGHI jacket of the same colour. They are frequently seen with a scarf folded on the head. Both orders carry orange-cloth (lacquered) parasols on long bamboo shafts, a string of beads and large palm leaf fans. The Pongyis carry leather bags suspended on a shoulder strap for personal effects. PONGYI slippers have a square toe, are made of stiff leather with reinforded soles.

[887] Religious women (including old women) wear chocolate coloured HTAMEINS, KINGHIS and carry a PUNK (a narrow scarf 4 of 5 feet in

length) draped over one shoulder. The PUNA, part of the scarf, still draped, is placed on front of the worshipping woman for her head and hands as she bows. The beads, a string about 2 feet long made of black lacquer or red or white beads about ¼ inch in diametre are called SHIK-PA-HNE (count-beads). They are worn about the neck when not in use, and are "counted" by the fingers of one hand. Each bead, thus counted calls to the worshipper's mind a vision of Buddha as she says ARA HANN (God) in a low voice. While in this dress women do not decorate their hair with flowers or wear jewelry or cosmetiques as such would be unseemly.

The older men and other religious men (who are gathering alms as members of Buddhist lay societies) wear a loose white robe over a white jacket, white head band, praying bead necklace, and a chocolate coloured scarf draped over one shoulder. The general public must wear their very best clothes for religious festivals but the women do not use cosmetiques. "Rangoon Sabbath" is the term applied to the less strict observations of the town people who may appear with a little THANAKA or other cosmetiques. The marriage dress of the bride is an older form of costume involving use of a long split skirt with cut-flaring jackets.

The hair styles are important and denote age and sex. Children of both sexes wear their hair in a knot at the top of the head with a fringe of short hair like a bowl below. The older men's style was long hair knotted on one side in the back of the head; except in villages this has been superceded by the western short crop ranging from a long "Pompador" to short "crew cuts" - the latter being rarer and more modern. Old men wear very short cropped hair or are shaven - as the Pongyis and nuns. Maidens wear their hair in elaborately woven tresses - earlier on top of the head in a disc-shorl - now in chain braids at the back of the head. False switches of hair are commonly used. Flowers are used as decoration on all occasions. The usual style for married ladies is a knot at the back of the head wound around a rectangular comb of wood, (common) tortoise shell, ivory or gold. Older and married women sometimes appear in an ancient ceremonial style consisting of the hair wrapped around a fiber cylinder

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217. PLASTERER'S SCAFFOLD ON ZEDI.

(*Kathé*) excel in this work and form colonies for the industry. Attempts have been made in Europe to imitate the scroll-patterns on the Jacquard loom, as well as to print them. But the imitations fall too far short of the original, which is nearly the same front and back. The best *lun-tayé* silks cost ten to fifteen rupees the square foot, which makes two hundred to three hundred rupees for the *pasé*. Only an inch or two a day can be woven. Italian methods of carding, dyeing, and finishing silk, were introduced by the late King, Mindôn Min, and have helped to develop an important industry in Mandalay. Stripe and tartan patterns are woven in this way, chiefly from China silk. Fine texture and delicate tints are aimed at, rather than rich colour and design. The *pasé* of

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twenty cubits, one cubit wide, costs ten to twenty rupees.

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The Burman umbrella (*tí*) is on the Chinese model—a bamboo frame with paper cover. The Chinese umbrella has a thin paper cover, the Burman has bast-paper, which outlasts several of the other. But the Chinese umbrellas are cheaper, better waterproofed, and sun-proof. The Burman *tí* is waterproofed by occasional oiling with crude petroleum. A waterproof size made from the fruit of the *tí* is used for fixing the paper to the ribs and the cotton twines that connect them. The red, the gilt and the white umbrellas are emblems of state. The first two denote official rank, according to the number assigned. Such umbrellas have stems of turned wood, six to eight feet long, to allow of the *tí* being borne over the officer on horseback or in his chariot, by attendants on foot (No. 375). The

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218. SCULPTURING MARBLE IMAGES.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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319. ROPE-WALK.

inner side is brightly decorated with floss silks. Gilt umbrellas (*shwe-dî*) are dedicated in the *kyaung*, but are not actually used. The white umbrella (*thbyu*) is the emblem of sovereignty. The *thbyu* is set above the images of the Buddha and above the remains of the *yahân*, who are assumed at their death to enter upon a higher spiritual stage. The metal canopy surmounting the *zati* is a conventionalised *tî* (No. 232). Of late, European umbrellas have become a staple import of Burma.

Lacquer-ware vessels and utensils—light, durable, and watertight—are made with the help of *thissi*, the exudation of the bark of *Melanorrhœa usitatissima*, a common tree of the *in* forest. The gum blackens to jet on exposure to the air. It dries slower than the "Japan black" of commerce, but is much tougher; it sells for two to three rupees a viss. *Thissi* is applied to wood turnery and bamboo wickerwork, either plain or with pigments, generally with vermilion.[1] The commonest lacquer goods are platters (*hyat* and *daunglan*), which are turned of teak or *yamané* wood and given two or three coats of *thissi*. After the platters, the principal article of lacquer-ware is the betel-box (*kwa-it*). Coarse lacquering is done everywhere in the dry region, but the betel-box industry is peculiar to Pagân. The advantage of lacquer-ware and of a deep cover for the betel-box, is to keep the green leaf fresh. At first sight it appears incredible that these exact cylindrical boxes with their trays and covers, fitting as if each piece had been turned out of the block, should start from a wicker-work frame. Yet so it is; the models are plaited so true that the rest

320. HILL-PEOPLE TWISTING ROPE.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
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221. UMBRELLA MAKERS.

of the work can be done on a lathe. To prepare the wicker for lacquering, it is first given a "rough-stuffing" of fine clay to fill the interstices. The work is then painted with *thissi*, which penetrates and toughens the clay and binds the fibres of the wicker. When the *thissi* has set, which takes several days, the work is put on the chuck of a bow-lathe and ground smooth with a fibrous stone—a petrifaction-product. Varnishing and grinding are repeated till the surface is smooth, colour being added to the later coats. Then a coat of contrasted colour is given, and when the varnish is about half set, the pattern is chipped with a metal style through the fresh layer to the hard lacquer beneath. After the work has hardened, the patterns are embellished by scoring rings through the layers, with a tool like a carpenter's gouge, so as to bring out the underlying contrasts. The patterns are arabesques and conventionalized figures.* Subject designs are also executed (No. 224). Finally the lacquer is polished with buffs of graduated fineness. A peculiarity of *thissi* is that it sets hardest in a moist atmosphere. Every manufacturer has an underground cellar—a thing almost unknown in Burma—for the wares to harden in. Pagán, the centre of the industry, is at the same time the driest locality of the dry zone. The finest lacquer, which is only made by a few highly-skilled workmen, is so elastic that the lips of a cup may be brought to meet without the ware cracking. As much as twenty-five rupees is paid for a cup of such quality. The ordinary ware has not the tenth part of this elasticity, and sells for one to ten rupees a box. The deep cover of the betel-box is the traveller's ordinary drinking-cup.

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222. LACQUER-WARE MANUFACTURE.

* See the end-papers of the binding of this volume.